

# Fitno Ke Zamane Me Tanhaai Ko Pasand Kare

Mufti Ahmad Khanpuri D.B.

## Tanhaai Me Rehne Ka Mustahab Hona

Zindagi guzarne ke do tariqe he aur dono alag alag he ek tariqa to ye he ke aadmi logo ke darmiyan, rishtedaro, padosiyo, dosto, aabadi aur samaaz me rehkar sab ke saath miljul kar zindagi guzare aur doosra tariqa tanhaai ka he yani aadmi tanhaai ikhtiyar kare samaaz aur aabadi se alag aisi jagah rahe jaha kisi se koyi vaasta na padta ho lenden aur koyi mamla karne ki jarurat na pesh aaye is tarah zindagi guzare.

Islam ne rahbaniyat ki ijaazat nahi dihe rahbaniyat ka matlab ye he ke aadmi logo se katkar pahado ki gufa me jaa kar Allah ki ibadat ke liye taklif bardast kar tane tanha akhela rahe jis ko (brahmachariya) kaha jata he islam aane se pehle banu Israil ke andar baaj log aksar Allah ki khushi aur Allah ko

raazi karne ke liye ye tariqa ikhtiyar karte the jis ke mutalliq quran me he 'Ye Rahbaniyat Jise Unhone Banaya He'.

Allah irshad farmate he hamne ye tarika unpar jaruri nahi kiya tha balke ye cheez unhone apne taur par ye samajhte huye banaya ke ye karke ham Allah ko raazi aur khush kar lenge, isliye ke jo chiz Allah ki taraf se jaruri nahi ki gayi thi balke unhone apne tor par ikhtiyar ki thi uska yahi natija hona tha islam rahbaniyat ki ijaazat nahi deta.

Isilye Allah ne nabiyo ko samaaz me bheja, jaha logo ki jamate ek saath milkar zindagi gujaarti he aur vo inhi me kaam karte he insaan paidaishi tor par aisa hi banaya gaya he ki vo logo me rehkar zindagi guzare aur paidaishi tor par vo apne saath kucch talluqat aur rishtedariya lekar duniya me aata he isliye asal to ye he ke aadmi samaaz me rehkar zindagi guzare.

Hadees me he ke Huzur ﷺ ka irshad he vo

aadmi jo logo ke andar miljul kar rehta he aur unki taraf se pohchaai jane vali taklifo par sabar se kaam leta he vo usse behtar he jo logo se alag rehta he aur unki taklifo par sabar nahi karta. (Tirmezi 2507)

## **Tanhaai Mustahab Hone Ki Teen Shakal**

Aur agar aam haalat he, ke logo ke saath mailjol, samaaz aur aabadi me rehne ki shakal me deen ke mutallik kisi nuksan ya haram me padne ka koyi darr nahi he to konsa haal accha he logo ke saath miljul kar rehna ya taanhai ikhtiyar karna.

Isilye Allama Navvi<sup>ؒ</sup> is baab (chapter) me issi ko baya karte he.

1. Agar zamane valo me bigaad aagaya ho to tanhaai mustahab he.
2. Ya apne deen me kisi nuksan ya kisi fitne me padjaane ka khatra ho, to is shakal me bhi tanhaai mustahab he.
3. Ya samaaz aur aabadi me zindagi gujarne me darr he ke hum haram kaamo me mubtala

ho jayenge, kisi bhi tarah ka haram ho, sirf zina kari aur sharab pine hi nahi, balke logo ke haq barbaad hone, bohtan, geebat, aur unke mutallik bure khayal me mubtala hone ki sambhavna he aur pakka yakin ho to is shakal me bhi tanhaai mustahab he.

Is silsile me inhone is aayat se daleel dihe ki **Allah** ka irshad he tarjuma- ‘**Allah** Ki Taraf Dod Lagavo’, yani sab se hatkar sirf **Allah** ki taraf dhayan karo aur **Huzur** ﷺ se farmaya gaya ‘Aap Keh Dijye Me Tum Logo Ko **Allah** Ki Taraf Se Khullam Khulla Darane Ke Liye Aaya Hu’.

## **Fitne Ke Zamane Me Tanhaai Ko Pehla Darja Diya Hai**

Jaha log miljul kar rehte hai vaha do tarah ke haalat hote hai, ek to fitne ke haalat hote hai, maslan fitna phel gaya ke aadmi ko apne aap ko gunaho aur unki taraf lejaane wale saaman se bachna mushkil hogaya to aise fitne aur aajmaish ke zamane mein tanhaai ko pehla

darja diya gaya hai, aur isiko pasand kiya gaya hai.

Khas taur par agar logo ke saath miljul kar rehne mein aadmi ko apne deen ke kharab hone ka darr ho ke unki taraf se jo haalat pesh aayenge unpar sabar nahi kar sakega aur unke huqooq mein kami hogi, aur ho sakta hai ke uspar ziyadti hojaye aur uske huqooq mein nuksan ho, geebat aur bohtan mein mubtala ho jaye, apna haal aur mijaz dekhkar aur logo ke haalat dekhkar isko ye pakka khayal ho aur apne deen ke andar fitna nuksan aur haram ya shak mein padne ka darr aur khayal hai to tanhaai mein rehna mustahab aur pasandida hai is par sab ulma ka ittifaq hai is haalat mein apne deen ki hifajat ke liye aadmi par jaruri hai ke logo se mailjol ikhtiyar na kare.

Hazrat Abu Saeed Khudri<sup>رض</sup> se riwayat hai ek aadmi ne **Huzur** ﷺ se pucha Aye **Allah** ke Rasool konsa aadmi sab se achha aur behtar hai.

**Huzur** ﷺ ne farmaya vo musalman jo apne maal aur jaan se **Allah** ke raaste mein jihad karta ho usne poocha phir kaun?

**Huzur** ﷺ ne farmaya vo aadmi jo kisi ghufa ke andar tanhaai ikhtiyar karke **Allah** ki ibadat mein mashgul ho jaye.

Aur ek riwayat mein hai **Allah** se darta rehta ho, gunaho se bachta ho, aur logo ko apni buraai se bachata ho (yani logo mein rehne ki haal mein ye darr hai ke mere buraai se logo ko taklif pohchengi isliye tanhaai ikhtiyar karta ho).

Hazrat Abu Hurairah<sup>رض</sup> se riwayat hai ke **Huzur** ﷺ ne irshad farmaya logo mein behtarin zindagi vala vo aadmi hai jo **Allah** ke raaste mein apne ghode (horse) ki lagam pakde huve uski pith par uda chala jaata ho, jaha kahi dushman ke hathiyar ya ghabrahat ki aawaaz sunta hai aur dushman ki taraf se koyi khatre ki baat dekhta hai, to doda hua vaha pohoch jaata hai, goya muqable ki haalat mein

maut ko talash karta hai.

Ya vo aadmi jo apni chand bakriya lekar pahad ki chotiyo par ya kisi vadi mein jaakar rehta hai, namaz kayam karta hai, zakat adaa karta hai, aur apne **Rab** ki ibaadat mein mashgul rehta hai, yaha tak ke uski maut aajaye, aur logo ko apni buraai se mehfuz rakhta ho aur bhalaai pohchane ki koshish karta hai.

Khulash ye hua ke fitne ke zamane mein agar apne deen ke mutalliq khatra ho to tanhaai ko pehla darja diya hai.

Havala- Hadees Ke Islahi Mazameen urdu se is rivayat ka khulasa lipyantar karne ki koshish ki gayi he.

